

[a1] The Author & Printer W Blake
[in mirror-image writing]

[a2] ***THERE IS NO NATURAL RELIGION***

[a3] *The Argument.* Man has no notion of moral fitness but from Education. Naturally he is only a natural organ subject to Sense.

[a4] I. Man cannot naturally Percieve, but through his natural or bodily organs.

[a5] II. Man by his reasoning power. can only compare & judge of what he has already perciev'd.

[a6] III. From a perception of only 3 senses or 3 elements none could deduce a fourth or fifth.

[a7] IV. None could have other than natural or organic thoughts if he had none but organic perceptions.

[a8] V. Mans desires are limited by his perceptions. none can desire what he has not perciev'd.

[a9] VI. The desires & perceptions of man untaught by any thing but organs of sense, must be limited to objects of sense.

[b3] I. Mans perceptions are not bounded by organs of perception, he percieves more than sense (tho' ever so acute) can discover.

[b4] II. Reason or the ratio of all we have already known. is not the same that it shall be when we know more.

[b5, numbered III lacking]

[b6] IV. The bounded is loathed by its possessor. The same dull round even of a univer[s]e would soon become a mill with complicated wheels.

[b7] V. If the many become the same as the few, when possess'd, More! More! is the cry of a mistaken soul, less than All cannot satisfy Man.

[b8] VI. If any could desire what he is incapable of possessing, despair must be his eternal lot.

[b9] VII The desire of Man being Infinite the possession is Infinite & himself Infinite.

[b10 (11)] *Conclusion.* If it were not for the Poetic or Prophetic character. the

Philosophic & Experimental would soon be at the ratio of all things & stand still, unable to do other than repeat the same dull round over again.

[b11 (10)] *Application.* He who sees the Infinite in all things sees God. He who sees the Ratio only sees himself only.

[b12] Therefore God becomes as we are, that we may be as he is.

[b1, as a concluding full-page design]

ALL RELIGIONS ARE ONE

The Voice of one crying in the Wilderness

The Argument. As the true method of knowledge is experiment the true faculty of knowing must be the faculty which experiences. This faculty I treat of.

PRINCIPLE 1st. That the Poetic Genius is the true Man. and that the body or outward form of Man is derived from the Poetic Genius. Likewise that the forms of all things are derived from their Genius. which by the Ancients was call'd an Angel & Spirit & Demon.

PRINCIPLE 2d. As all men are alike in outward form, So (and with the same infinite variety) all are alike in the Poetic Genius.

PRINCIPLE 3d. No man can think write or speak from his heart, but he must intend truth. Thus all sects of Philosophy are from the Poetic Genius adapted to the weaknesses of every individual.

PRINCIPLE 4. As none by traveling over known lands can find out the unknown. So from already acquired knowledge Man could not acquire more. therefore an universal Poetic Genius exists.

PRINCIPLE 5. The Religions of all Nations are derived from each Nations different reception of the Poetic Genius which is every where call'd the Spirit of Prophecy.

PRINCIPLE 6. The Jewish & Christian Testaments are An original derivation from the Poetic Genius. this is necessary from the confined nature of bodily sensation.

PRINCIPLE 7th. As all men are alike (tho' infinitely various) So all Religions & as all similars have one source.

The true Man is the source he being the Poetic Genius.